Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. IX. BOSTON, SATURDAY, MAY 1, 1830. NO. 18.

RELIGIOUS SELECTIONS.

ECCLESIASTICAL HISTORY OF NEW-ENGLAND.

The Eclectic Review, for March, in noticing 'Murray's Historical account of Discoveries and Travels in North America,' quotes the following honorable testimony to the 'virtues, learning, and high respectability,' of the leaders of the New-England colonists.

'Though not without their due share of human infirmity, they were men, beyond the usual average, sober, laborious, of high principle, and vigorous character. Deeply impressed with the importance of that religion for which they had made so great a sacrifice, they rendered it the centre of their whole social and political system. In doing so, they do not seem to have always distinguished between the fundamental principles of the Gospel, and those local forms and habits to which the inspired writers wisely conformed, without intending to bind them on future ages.'—Vol. I. p. 254.

In reference to the charge which has sometimes been urged, that—'the Pilgrim Fathers sought to establish a power as absolute as that of the Romish hierarchy,'—the Eclectic says:—

'It is true, the law of Massachusetts originally confined the rights of citizenship and eligibility to all public and legal functions, to those who were in full communion with their churches; and it is easy for us now to see the injustice of such intolerant restrictions. But, indefensible as was their conduct, no imputation can fairly be cast upon their motives. "The world had expected," remarks Mr. Murray, "with seeming reason, that men newly escaped from an unjust persecution, and who had fled to a distant corner of the world, to worship God as they deemed most acceptable, would have made liberty of conscience the basis of their system." The world has expected, could expect, no such thing. Society was not sufficiently enlightened either to require or to appreciate such liberality. "The Reformation in England," as our Author justly remark, had not been combined with any general doctrine of religious liberty." Upon this point, the apology offered by the learned President of Yale College on behalf of the colonists of Massachusetts, is entitled to attention. "The settlers of New-England," says Dr. Dwight, "fled from persecution. Every government in the Christian world claimed, at that time, the right to control the religious conduct of its subjects. This claim, it is true, finds no warrant in the Scriptures. But its legitimacy had never been questioned, and therefore, never investigated. All that was then contended for was, that it should be exercised with justice and moderation. Our ancestors brought with them to America, the very same opinions concerning this subject, which were entertained by their fellow-citizens, and by all other men of all Christian countries. As they came to New-England, and underwent all the hardships incident to colonizing it, for the sake of enjoying their religion unmolested, they naturally were very reluctant that others, who had borne no share of their burthens, should wantonly intrude upon this favorite object, and disturb the peace of themselves and their families. With these views, they began to exercise their (supposed) claim, and, like the people of all other countries, carried the exercise to lengths which nothing can justify. But no other civilized nation can take up the first stone to cast against them.'

In referring to the excesses of which the New-England settlers were guilty, in reference to the Quakers and others, the Eclectic has the following remarks;—

"Something, however, may be alleged in extenuation of the earlier transactions. The banishment of Roger Williams as a disturber of the peace of church and state, was a measure not unprovoked, although, now that the doctrine of religious liberty is better understood, we must regard it as unjustifiable.—Yet, if it be true, as Dr. Dwight affirms, that he would neither take, nor, so far as was in his power, suffer others to take, the oath of fidelity, if the magistrate who administered it was '*unrenewed*,' there might have been a fair ground for proceeding against him on the simple charge of sedition. It is singular enough, that the individual who is said to have been the first to maintain that the magistrate has no concern with the duties of the first table, and that no man ought to be punished for worshipping according to his conscience,—should at the same time have held the intolerant and fanatical tenet, that the authority of the magistrate, whose province was thus declared to be in no wise connected with religion, depends for its validity on his religious character,—on his being regenerate! In the same spirit, Williams taught, that it is unlawful for an unregenerate man to pray; and, dissatisfied with the spiritual state of his wife, he would not even say grace at his own table in her company. It is altogether incredible that such a man should have held any clear or consistent notions respecting freedom of conscience or even political toleration. As the founder of Rhode Island colony, he has enjoyed the honor of being the first to set an example of the equal toleration of all religious sects in the same political community. This toleration was, however, by no means so complete as has been represented. The assembly of this colony, when invested with legislative power by royal charter in 1663, granted the right of voting to persons of all Christian sects, *except* Roman Catholics."

UTILITY OF SUNDAY SCHOOLS.

In noticing the 'Christian Teacher's Manual,' last week, we referred to some remarks on the abuses to which Sunday schools are liable, from their popularity. We have now quoted these passages, in the belief that they may prove a timely hint to the friends of these institutions.

'As soon as an institution becomes popular, the principles in which it originated and the reasons by which it was supported, are apt to be forgotten; and with them the true design of the institution itself. That which enjoys the public favor needs no argument for its prosperity. Its utility is unquestioned, and its mere existence is a pledge of its efficacy. This we fear is somewhat the case with Sunday schools. They are very popular; the opposition to them is a whisper; they are established in every village and city, and are every where of good report among men. Now, paradoxical as it may seem, we think the chief danger of this institution is popularity. It has no enemies, to detect its faults and act as an antidote to too partial friendship. All men smile upon and bid it God speed. The dangers which result from this are obvious; and we fear some of them have been already realized. The institution will become a subject for visionary schemes; a sort of moral laboratory for all kinds of experiments. Or there will be rivalries between different denominations and religious societies. The Sunday school, unwatched and unsuspected, will become the nursery of sectarianism, instead of Christianity. Children will be indoctrinated, instead of instructed. Or it will become a thing of display; another stone to the altar of religious vanity. Already, there are public exhibitions of Sunday school children, who are drilled and paraded in a manner, which, however gratifying to fanatical and fashionable benevolence, cannot teach very effectually the retiring, humble, unostentatious spirit of the gospel. We dread the effects of these growing habits of religious display; for it is not alone in the case of individuals, that a gay, and gorgeous outside, declares a want of head, heart, and judgment within. Secular parade is dangerous enough to the young; but religious parade ought always to be avoided. We know that this view is not very accordant with the times, that it is not very agreeable to the spirit of this society-making age; and we know too, there is danger in a Christian's being too modest; so much too modest, as to be fearful of having any charity at all. Yet in this country, and at this time, we think the danger to be guarded against is an over-multiplication of associations. And this remark applies with full force to the subject before us. The prosperity of the Sunday school depends not upon the amount of machinery for its support, the publicity of its character, and the noise and excitement of injudicious friends. It is to be sought in the unobtrusive efforts of individual teachers, in their fidelity, piety, and knowledge. It is a subject for the closet, and not for the market place. It is a delicate plant, and will not flourish in the glare and disturbance of the crowd. Some seem to think that this branch of modern benevolence is so pure and unquestionable, that anything may be done to it and with it, without risk. To translate their actions into language, Sunday schools, say they, wherever established and however conducted, must do good. How can it be otherwise? Christians of every name are their friends, and surely Christians where united must be infallible. Do what we may then, there is no danger. Alter, multiply, get up societies, publish books, do any thing and every thing, only let the watchword be Sabbath schools, and we are safe.

'The remarks offered, we deem sufficient to justify our assertion, that in the very popularity of the Sunday school lies its danger, and to show how very necessary is a frequent inquiry into the real benefits of this institution. There is apt to be a delirious charity abroad; a charity, more notable for goodness of heart, than for soundness of head: a charity which is apt to be satisfied with doing something and being in a bustle, and neglects to ask how rational its actions may be. Zeal and enthusiasm are not necessarily the companions, and never can they be the substitutes, of common sense.'

SCRIPTURAL ILLUSTRATIONS.

The following explanations, and criticisms are from the Christian Pioneer of January. Though to some of our readers these explanations may be familiar, yet we presume that to many they will be new and instructive.

Rev. i. 8, 'I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.' These words are represented to have been spoken by Christ, and are brought to prove that he is equal with Jehovah. But, when I consider the connexion, this verse appears to me to be only a more emphatical repetition of the 4th, in which the Apostle had declared the eternity of God. He then goes, in the 5th, 6th, and 7th verses, to speak of the glorious things which Jesus Christ had performed for us, and of what he had still to accomplish; and then returns, in the verse under consideration, to speak of the eternity of the power of Jehovah, as a pledge and a security for their accomplishment. The title in the latter part of the verse, 'which is, and which was, and which is to come, the Almighty;' or as Dr. Clarke translates it, 'the Supreme Lord over all,' are often emphatically applied to Jehovah, but never to Jesus. The first of the titles, 'Alpha and Omega, the beginning and the ending,' is certainly applied to him in the following places in this book:—In the 11th verse of this same chapter (which passage, in the opinion of Griesbach, and Newcome, and Parkhurst, and many other learned men, is decidely spurious, not being found in any of the most ancient manuscripts and versions,) in the 17th and 18th verses, in chapter ii. 8, and xxii. 13; from which passages we gather, that the meaning of the title is, that Jesus Christ is the Alpha and the Omega, the first and the last, the beginning and the ending of the *Christian Dispensation*. He is the beginning of the New Creation, the first born from the dead, the first that has burst the bonds of death, and ascended up on high, leading captivity captive; and as he was, under God, the author, so will he be the finisher of our faith. He hath been appointed to be the final Judge of the whole earth; and 'he must reign till he hath put all things under his feet; and then shall he deliver up the kingdom to God, even the Father; and then shall the Son also himself be subject to Him that hath put all things under him, that God may be all in all'—(1 Cor. xv. 24 to 27.) It is thus that he is the Alpha and the Omega, the first and the last; for these titles refer, in my opinion, to the office which God gave unto Jesus Christ, when he appointed him to be the Redeemer of the world.

Acts xx. 23, 'Feed the Church of God, which he hath purchased with his own blood.' The true reading is unquestionably 'Lord,' instead of 'God.' This is the reading of ten manuscripts, of the highest antiquity and value, and of different countries. All the readings, in which these manuscripts agree, are, by the best critics, admitted as genuine.—(Belsham, p. 222.) This reading is supported by all the most ancient versions, and ecclesiastical authorities, particularly by Athanasius, who says, 'Our scriptures no where mention the blood of God; such impudent expressions are only used by the Arians.' (Belsham p. 221, and Imp. Vers. in loc.) This reading is supported also by the opinions of Grotius, and Wetstein, and Griesbach, and many others.—(See Aspland's Plea, p. 21.

Acts vii. 59, 'And they stoned Stephen, calling upon God, and saying, "Lord Jesus receive my spirit,"' has been brought forward as an example of prayer to Christ; but the word God has no corresponding word in the original; and Stephen had just before been favored with a vision of Jesus, standing at the right hand of God. What, then, could be more natural, than that he should address him as if present, especially as he had devoted his life to his service, was then about to die in defence of his religion?—(See Carpenter, p. 243.)

The other passages, 2 Cor. xii. 8; Rev. xxii. 20, &c. which are also supposed to afford examples of prayer to Christ, are evidently no more than pious aspirations or wishes; and the texts which speaks of the disciples calling upon the name of Jesus (not now to mention that they might be equally well translated, 'were called by,' or appealed to, the name of 'Christ,') mean, in my opinion, no more than that they acknowledged his authority as the Messiah, and as their Lord and Master.—(For a farther illustration of all these texts, see Carpenter, 245 and following pages.) And as for those passages, in which the disciples and others are said to *worship* Jesus, I need only remark, that the word worship was used in a much wider sense, when our present translation of the scriptures was made, than it is now. There are many parts of the scriptures where the word is used merely to denote respect.—(See, for instance, 1 Chron. xxix. 20; Dan. ii. 48; Matt. xxviii. 26; Luke xiv. 10; Rev. iii. 9, &c. &c. Our magistrates are yet styled 'worshipful,' and 'your worship;' and the expression 'with my body I thee worship,' still remains in the marriage service of the Church of England. And, even if these were examples of prayer to Christ (for these few and doubtful ones are all which can be found,) when we consider the numberless passages scattered through every page of the holy scriptures, all inculcating, in the strictest manner, prayer to Jehovah, and to Him alone—when we reflect on the uniform example of all the Prophets, and of Him who was greater than the Prophets, even Jesus Christ, and of his Apostles, surely two or three doubtful passages can be of no weight, no authority whatever, in opposition to all this mass of evidence.

Another class of evidences, which some Trinitarians are very fond of, is found in those passages in which Christ is supposed to ascribe to himself the attributes of Jehovah, such as omniscience, omnipresence, &c. What *degree* of knowledge, or wisdom, or power, short of infinite, God can or will communicate to a created being, it is not for man to determine; but of this we may be certain, that he, to whose knowledge, or wisdom, or power, there are any limits, cannot be God. Christ tells us that there was a day and an hour in the counsels of Jehovah, which it was not permitted him to know (Mark xiii. 32.) That there was a request it was not in his power to grant (Matt. xx. 23.)—He tells us that *all* the wisdom, and the knowledge, and the power, which he possessed, was given to him by his heavenly Father (John v. 30; vii. 16; viii. 28; xii. 49; xiv. 10 and 28; xvii. 7 and 8; &c. &c.) How, then, can he be God? How, then, can he be equal to that Father from whom he derived all that he possessed?

Another class of evidences of the deity of Christ, has been found in the names which are given to him in the scriptures, such as 'Immanuel, or God with us,' 'the Lord our righteousness,' &c. But, if we recollect that the name Elijah means Jehovah God, Eliaphat the God of judgment, and many others (for a list, see Christian Reformer, vol. ii. p. 540,) this difficulty will also vanish. The names given to different persons, in the scriptures, are generally nothing more than promises; thus Immanuel, God with us, means no more than that God was with us in Christ, which he undoubtedly was, in an eminent and a peculiar degree.

To conclude this part of my subject:—There is *not* one passage to be found in the whole of the scriptures, in which Jesus Christ is clearly and indisputably spoken of as the very and eternal God, equal in all respects with the Father; and if the few passages, in which there is a semblanae of it, be compared with numberless passages in which he is spoken of as a man, and as inferior to the Father, and deriving all his power and authority from Him, and those in which Jehovah is declared to be the only true God, the only proper object of religious worship, they will be found to be but as dust in the balance. Which, then, shall we believe—the doubtful or the clear—the few or the many? God has, for his own wise, and to us inscrutable, purposes, permitted his holy religion to be corrupted and defiled with priestcraft, and superstition, and error; but he hath also appointed a time, when superstition and error, priestcraft and corruption, shall be as a dream that is over, or a tale that is told. And shall not we, my fellow Unitarians, who conceive that we have attained to the pure faith, as it is in Jesus, and who can look up to the one God and Father of all, with undivided love, and fear, and reverence;—shall not we exert all the talent, and the energies, and the power, and the influence, which God has given us, in assisting to remove the clouds of darkness, and superstition, and error, which have so long obscured and hid the purity of that faith from mankind, and to make its transcendant beauties and glorious consolations everywhere known? And shall we not strain all our powers to hasten that happy and glorious period (foretold in the records of Revelation,) when 'Jehovah shall be One, and his name One;'—when all nations, and kindreds, and tongues, and people, shall acknowledge Him as the only true God; and his Son, the glorified and exalted Jesus, as the only Lord and Master of all?

ORIGINAL MISCELLANY.

[For the Christian Register.]

CONFIRMATION.

MR. REED,—I observed last week in most of the newspapers printed in this city, a public notice that the '*Apostolic* rite of Confirmation,' was to be administered on the last Sabbath in two of the Episcopal churches. As some of your readers may not be familiar with the grounds on which *apostolic* authority is arrogantly claimed for this ceremony by the Papists and the Episcopalians, you will, perhaps, do them a favor by inserting the following extract from Mr. Sparks' Letters on the Ministry, Ritual and Doctrines of the Protestant Episcopal Church.

'Another ceremony in the Episcopal church, and one which has no direct scriptural authority, is *confirmation*. All persons, who have been baptized when infants, are required, after they have learnt the creed, the Lord's prayer, and the ten commandments, to be brought before the bishop, and to be *confirmed*, before they can partake of the communion of the Lord's Supper. Did our Saviour make any such conditions, when he instituted this rite? Where does he say, it is necessary for any to be confirmed by a bishop before they can become his disciples, and be made partakers of this privilege.

'Moreover, this ceremony of confirmation is exceedingly exceptionable in itself. In a prayer on this occasion, the bishop says, 'we make our humble supplications unto thee for these thy servants, upon whom, after the example of the holy apostles we have now laid our hands, *to certify them, by this sign*, of thy favor and gracious goodness towards them.' From this it would appear, that bishops are to be considered as communicating the same powers, and conferring the same blessings, as did the apostles. In fact, it is making them in this respect, equal to the apostles. We have already seen, that by the ceremony of baptism, they are supposed to have the power of procuring a remission of sins; and here we are told, that by laying their hands on the heads of certain persons, they give a sure sign of these same persons receiving the special grace of God.

'Do bishops, indeed, imagine themselves to be not only spiritual descendants of the apostles, but endowed with the same powers? Let them give some of the evidences, which the apostles gave, of these wonderful endowments. Let them heal the sick, perform miracles, speak in various tongues, and confer these gifts on others. When they have done this, I have no doubt, all will acknowledge the reality of their high and extraordinary pretensions, and yield to their authority. Until they give some such evidence, they cannot be surprised, that many should reject the validity of their claims, and choose to consult and obey the scriptures, rather than be guided by human forms, which have no other sanction, than the authority of men.

'Whenever *laying on of hands* is mentioned in the New Testament, it always implies either a communication of extraordinary gifts, or an initiation into some office. When Peter and John 'laid their hands on the Samaritan converts, they received the holy spirit."—Acts viii. 17. When the apostles laid their hands on the seven persons, who were appointed to aid in taking care of the poor, (Acts vi. 6.) there is no reason to suppose it was any thing more, than a form of induction into office. Nothing is said of their receiving *spiritual gifts*; nor did the duties of their office require any.

'Paul writes to Timothy thus, "neglect not the gift, that is in thee, which was given thee by prophecy, with the *laying on of the hands* of the presbytery."—1 Tim. iv. 14. In this case, the laying on of hands seems to have been a form, by which Timothy was introduced into the ministry, as well as a means of conferring some spiritual gift. As those, who are intended for confirmation, are not designed to be introduced into any office, if this ceremony means any thing, it must imply a communication of extraordinary gifts from the bishop. But no bishop has ever yet made it appear, that he possessed any such gifts himself. How then can he communicate them to others?

'The ceremony of confirmation is taken, without much alteration, from the church of Rome. It is there required to be performed by a *bishop*, and is said to *confer the gift of the holy spirit*, and strenghthen the grace, which was received at baptism. The bishop "places his hands on the persons, whom he is about to confirm, and invokes the holy spirit to descend upon them with its gifts." The Protestant Episcopal Church has omitted the "holy chrism," which the Catholics think a very important part of the ceremony. This is a mixture of oil and balm, with which the bishop makes a cross on the forehead of the person confirmed, and is intended "to show that no one ought to be ashamed of Christ."

'The *sign of the cross* was at first adopted by the English church according to Burnet, in the "ceremony of confirmation, and in the consecration of the sacramental elements," but it was afterwards suppressed; "Nor can I devise," says Bossuet, "why it was retained only in baptism."

'In speaking of this ceremony, Cave observes, it was "usually performed with *unction*, the person confirmed being anointed by the bishop, or in his absence *by an inferior minister*."

'From this account it appears, that confirmation was sometimes performed in ancient times by the inferior clergy, and with unction, neither of which is at present allowed in the Protestant Episcopal Church.'

In a very able review of Mr. Sparks' book in the Christian Disciple Vol. II. p. 312, new series, are the following remarks on the same subject.

'The Episcopal service authorizes a rite not Christian. We speak of the rite of confirmation, which has no decent show of scriptural evidence. Where the early preachers of our religion are said in the New Testament to have confirmed their converts, that confirmation in the faith, and that only, is spoken of, which is the effect of a better acquaintance with it, and of encouragements to hold fast the profession of it without wavering. Paul went with Silas "through Syria and Cilicia, confirming the churches," (Acts xv. 41.) in the same manner as with Barnabas he went "to Lystra, and to Antioch, *confirming the souls of the disciples, and* EXHORTING *them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*" (Acts xxiv. 21, 22.) Nor are the texts relating to *imposition of hands* any more to the purpose; for wherever this is spoken of in the New Testament as a religious ceremony, as Mr. Sparks with perfect accuracy remarks, "it always implies" as in Acts viii. 17. "a communication of extraordinary gifts," or, as in Acts vi. 6. "induction to some office." It were well if there were nothing worse to say of this rite than that it is unauthorized. But we fear that no good comes of the bishop's thanking God for having "regenerated his servants," i. e. in baptism, "by water and the Holy Ghost, and given unto them forgiveness of all their sins," and going on to "certify them by this sign," (i. e. by imposition of his hands,) of God's "favor and gracious goodness to them." In the view of this office, he who can bring to the altar-rails the slender preparation of the creed, the Lord's prayer, &c. may go thence, if he believe his spiritual father, with the comforting assurance that his warfare is accomplished, that his iniquity is pardoned. It is a way to a quiet conscience too abrupt, we fear not to be dangerous.—This is no trifling. The words of the office, if they mean any thing, mean what we have said. If not, they ought to be disused; for they are supposed to be significant, and so deceive.'

[For the Christian Register.]

COMPENDIOUS SERMON,

NO. X.

'There are many, who say unto us, Who will show us any good?'—PSALM IV. 6.

This inquiry, in the tones in which it is too often expressed, is significant of uneasiness and discontent. It is true, there are seasons, in which no such accents are heard; in which the lamentations of *reasonable* sorrow are drowned in the general acclamations of joy. Such a season is the cheerful dawn of spring, which, in the course of nature, succeeds the confinement and various privations of winter; and such, in every part of the year, the bright morning after a long storm, when the piercing east winds are exchanged for the mildest zephyrs. Nature, however, is subject to frequent changes. The brightest scene may soon be clouded; and though continued for many successive days or weeks, the ardent feelings it first produced, may languish into comparative indifference, if not into satiety and disgust. Hence, in part, the general inquiry, 'Who will show us any good?' Amid the rich profusion of blessings, which are constantly descending on all the creatures of God, and especially on the whole family

of man, multitudes of the young and the old are still unhappy. If in the hours of excitement, they present the appearance of satisfaction, on a closer inspection, they will often be found to pass a much greater part of their time in a state of uneasiness and repining. It is natural, and may be useful to inquire into the cause of this general uneasiness. How does it happen that the greater part of the world are so far from pure and permanent enjoyment? that instead of wishing to detain many of their days or hours on account of the pleasures they bring, they generally wish them away, as a weariness, if not a vexation of spirit? The answer is, Because their views and feelings and pursuits are not sufficiently elevated and enlarged. Amid the innumerable sources of gratification, temporal and spiritual, to which in the kind Providence of God they might have access, they limit themselves to a very few, and those are generally of an inferior kind.

For instance, many live to *eat* and *drink*. The pleasures of the table are their chief, and perhaps their only enjoyment. It is impossible, however, in the nature of things, that their feasts or their banquets should be perpetual; that they should not leave many vacant hours, which, of course, must be seasons of disquietude and pain.

Similar observations will apply to those, who make *sportive amusements* their sole business and pleasure. Such amusements must eventually fatigue the body, and satiate the mind; and in the greatest excesses to which they can be carried, they must often leave their votaries idle and alone, subject to those morbid cravings of the soul, which nothing can appease.

A vain *display* of *beauty*, *equipage*, or *dress*, which is the grand object of many, is equally fruitless of pure and lasting satisfaction. The labors of vanity, indeed, may have their reward, but this reward is fleeting and uncertain. Vanity in every form provokes emulation, and kindles in the minds of those, who indulge it, jealousy, envy, and almost every tormenting passion. Those, who are flattered today, may be forgotten tomorrow, and sink from the height of imaginary bliss into the depths of disappointment and chagrin.

Again, there are many, who seek for durable happiness in the pursuit of *wealth*. In this pursuit, their time is more constantly employed, and their minds are furnished with more permanent objects of attention. Of course, their days and years flow on with a more equable current. Still, if the attainment of wealth is their final object, it is too ignoble to satisfy an immortal mind; and, amid the collisions and uncertainties, to which men of business are exposed, we generally see very evident tokens of anxiety and discontent, in the most favored devotees of earthly gain.

In the vacuities of enjoyment, which are so common in the world, many endeavor to entertain themselves at the expense of those, who have the unhappiness of living within the sphere of their influence. They amuse themselves with the foibles of the weak, and perhaps with the misfortunes or the natural defects of those, who are less favored than they. They flatter the credulous, in order to disappoint and render them ridiculous. The irritable they delight perhaps to vex and provoke; and those, who are given to unreasonable fears, they are equally ready to make the subjects of their unfeeling sport.

If *human* beings are not spared, little forbearance can be expected from persons of this character in relation to *brute* animals. Accordingly, the wanton destruction of inferior creatures has always been a favorite amusement. It was so in ancient times; it is so at the present day. It characterized Pagan barbarians, and, alas! it is the reproach of civilized Christians.

Such cruel or unfeeling amusements, however, must fail of their end. They may, indeed, divert the vacant mind from its painful cravings, but they can never afford any lasting satisfaction. Opposed as they are to nature, and the evident laws of heaven, they must be disappointed. I do not say that the lamb or the dove is not to expire in agony, to supply our table with luxury. Still less would I maintain, that the viper is to be spared, which visits our habitation, and endangers our lives; but I do contend that the viper or the tiger in the lonely forest are not to be annoyed, and much less are the unoffending creatures of God to be deprived of that life and that happiness, which the great Creator intended for them. They are not to be destroyed, because they are capable of little comparative enjoyment. That enjoyment, however small, is as much to them as our happiness is to us. It is their all, and it is precious and sacred in the eyes of Heaven.

If we would be truly happy, we must set our affections on things above; we must live on the anticipations of a better life to come; and we must cultivate those benevolent affections, which will make us rejoice, not in seeing others miserable, but in seeing and making them happy. Benevolence will furnish us with the noblest employment; employment that will never tire; that will never cease to entertain the mind. It will give the poor man a large share in all that is most valuable in the possessions of the rich. While passing the palace or the garden of his more prosperous neighbor, his unenvious eye dwells with delight on every beauty, and the rich perfumes conveyed by the impartial breeze regale the humblest passenger in the street, no less than the owner, whom the simple are so prone to envy. With the sympathetic feelings inspired by Christianity, the poorest peasant may justly adopt the language and the sentiment of the poet,

'Ye glittering towns, with wealth and splendor crowned;
Ye fields, where summer spreads profusion round;
Ye lakes, whose vessels catch the busy gale;
Ye bending swains, that diess the flowery vale;
For me your tributary stores combine;
Creation's heir, the world, the world is mine.'

Wherever he sees happiness, he enjoys happiness. Every cheerful note is music to his ear. He finds an interesting object in the sportive child; in the serene countenance of aged virtue; in the gambols of the lamb; in the bird, busily employed in building her nest, or entertaining her mate with her morning or evening song; in the bee, that is fluttering and humming over the vernal flower; in ten thousand different creatures, great and small, that inhabit the earth, the air, and the waters. At the same time, he enjoys the more elevated pleasure, derived from a conscious resemblance to Him, who is perfect in benevolence and kindness, and from a blessed anticipation of those superior delights, which, from the nature of things, and the testimonies of God's word, he cannot doubt will be his future portion. MATHETES.

[For the Christian Register.]

LYCEUM.

In the Christian Register of 27th March, a writer admits that the word *Lyceum* is derived from the Greek λυκος. *One* meaning of this, among some half dozen different ones, is that of '*wolf*.'—This rapacious wild beast was sacrificed to Apollo, on account of the destruction it caused to his flocks, while he was a shepherd, nine years, to the king of Thessaly. For a similar reason, the *goat* was offered in sacrifice to Bacchus, the reputed god of wine, by way of penalty for the mischiefs done to the vine and the grape; and vengeance pursued this devoted victim even after death, as his skin was made into *bottles* to hold wine, before the invention of making glass. This fact explains the passage in the Evangelist, that the fermenting powers of new wine would burst old bottles, the original signifying the *leather* material out of which they were made. As we have a choice of several significations of the same word, it is natural to take the legitimate one, which best suits our purpose. We cannot believe that the wisest men, for more than twenty centuries, would give the name of Lyceum to these favorite resorts of the literati, if the name meant nothing more than that of a *wolf*. In our investigations, when we are led into an absurdity, we may take the hint, that we have not yet arrived at the truth, which is always as consistent as it is beautiful and satisfactory. Another meaning of the word, the *true* one, in my opinion, is that of *light*. This gives to Lyceum a significancy, appropriate to its uses and business, such as to increase intellectual light, to receive and to impart instruction, to render the way to improvement easy and delightful, by mutual aid, by interchange of thoughts and by increase of means; as well as it may be put for the *place*, where these desirable effects are produced. We need just such a significant word, and we have it in Lyceum. For light is the most beautiful creature of God, and spreads its ever-varying charms over all nature and over all minds alike.

The point to be decided is this, Is Lyceum derived from any word which signifies *light*? Now, Cole's Latin Dictionary states, that lux, light, comes from λυκη; and then, in a parenthesis, notes it to be an *ancient* word. Yet it is not so antiquated, so out of use, as to be either forgotten or neglected. The language is full of words disused in some, and retained in other branches of the same root. Schrevelius' Lexicon defines λυκαϊ to be *Sol*, the Sun, the source of light; and λυκη to be lux, *light*, assigning this reason for it, that it is λευκη, viz. *white*, as the mixed rays of the Sun or of light are always of this color. This standard work must be deemed good authority.—This Lexicon has classic merit, and is used in all the Colleges, as well of Europe as of America, more than any other that can be named. If these two nouns have gone out of use, it may be because they are superseded by the use of several others which are preferred, having the same meaning. Though these two primitives have become obsolete, like many others, yet they are retained in Lexicons, on account of several derivations from them. So λυλη is still used in compounded words, as in λυκαβας, the year, or '*the progress of light*,' as in Dal. Græca Minora. There is λυκαυγες the early *light* of day.* These words, with several others, expressive of the properties of light, indicate some *original* theme, of the same signification.—The Latins adopted it into their own language, as *lux*, light, *luceo*, to shine, with compounds in great variety; while the English and French are endebted for much of their *light* to this *lucid* word.

Moreover, Scapula, who deals not a little in etymology, in his Lexicon Græco-Latinum, uses λυκας pro Sole, for the *Sun*; and for authority, refers to Macrobius, Saturn. lib. 1. Cap. 17. As Macrobius flourished so early as at the close of the third century, when the Greek was a living language, when the laws of even Rome were published in it, while a high rank is assigned him among the ancient '*Critics*,' so his use of the word, in the sense contended for, must be considered as no ordinary authority. The same Lexicographer uses λυκη for the first light that precedes the rising of the *Sun*; and notices it as a word used among the *ancient* Greeks; and refers to the same Critic for the use of λυκηφως the early twilight. He quotes the beautiful phrase αμφιλυκη νυξ, sublustris nox, to represent the mild lustre of night, lighted up by the moon and the stars of heaven; and the more poetic phrase πρωτη υπ' αμφιλυκη the first dawnings of morning. But the authority referred to, not to be disputed, is old Homer, in his Odyssey, lib. 14, in his use of the word in λυκαβας, a compound, signifying the year, or 'the progress of the *Sun*.'

The particular *spot*, to which the name of Lyceum was given, may be more uncertain; whether the *whole* Academy; or the Academic *Grove* before it, the trees of which are said to have been in a quincunx form; or the *Porticoes* around the building; or some *hall* or *study* within; see Enc. Brit. and Broughton's Bibliotheca. Some *retired* place would be likely to be selected. A *public* walk would be too much exposed to noise and interruptions, to agree with the quiet studies of a School of Philosophers. Besides, such men as Pythagoras, Socrates, Plato and Aristotle, who lived near each other in time and place, were the *heretics* of their times, whose lofty and novel sentiments exposed them to censure, exile and death; as those ever will be considered *heretics*, who have the courage to think for themselves, or who are in intellectual advance of others, who are tied down to creeds and systems, which are more antiquated than any Greek etymons.

As to the *pronunciation* of the word, the classical scholars of New-England, within my observation, do, invariably, give to the y in Lyceum its 'full, open sound.' Still, it is evident, on trial, that, in passing lighty and rapidly over the *first* syllable in order to reserve the full accent to the *second*, there is an approximation of sound to the letter e. According to a very recent publication in this country, it would seem that the sound of e is given to the *upsilon* in the Alphabet, by the *modern* Greeks, who regard accent but not quantity, and who feel quite confident that they retain the pronunciation of their ancestors. They have not the sound of our y or i in their language. How far such great changes, as are contemplated in the powers of Greek letters, may affect the Prosody of good Homer and the old Poets, it remains to be proved.

Having lived in an almost 'by-gone' generation of scholars, I am still delighted with the kind and respectful criticisms of those who are more fresh from the studies of the well nigh perfect languages of Greece and Rome, as the best means to refine, enrich and adorn our own. A better word, than Lyceum, could not have been chosen as the style of the numerous literary associations, rising up around us. It is sacred by the instructions in it of the great men of the Academy and the Tusculanum. It is, still further, to be devoted to the literary improvement of those of either sex and of every age, in our blessed land. The motto, then, of every Lyceum, with peculiar significancy, may well be this, 'LET THERE BE LIGHT.' As to my humble self, there is no '*wolf*,' in the way; I am seeking for nothing but '*light*.'

PHILOS ALETHEIAS.

* Several other compound derivatives are to be found in Hedericus.

CHRISTIAN REGISTER.

BOSTON, MAY 1, 1830.

TRINITARIAN AND CATHOLIC INVOCATIONS COMPARED.

We have recently adduced several examples of charges brought by the Orthodox against the Roman Catholics, for practices of which the former body have not yet wiped off the stain. It is a matter of rejoicing to us that false doctrines and a bigoted spirit are, in any way, made to lose their hold on men's minds. If our fellow Christians who still cherish the error of the trinity and would exclude from salvation all who do not adopt the same, are able to perceive the absurdity of a similar spirit in their brethren of the Catholic faith, we may hope that, in due time, they will be led to acknowledge in themselves the folly of that which they condemn in others. We shall therefore, press this subject, as we have opportunity. We appeal to the candid and free of every sect. We inquire with earnest solicitude that the truth may be known and prevail, whether the popular Orthodoxy of the day can relieve itself of the burdens which its adherents would fain attach only to the Catholic religion.

Our present remarks are suggested by an article, 'on the principles of Popery taught in the United States,' written with considerable ability by the editor of the Southern Religious Telegraph. In enumerating the practices of the church of Rome which are contrary to scripture, he speaks of the invocation of saints and angels; and quotes the following prayer entitled the Litany of the Blessed Virgin.

'We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.
'Lord have mercy on us.
'Christ have mercy on us.
'Christ hear us, Christ graciously hear us.
'God the Father of Heaven, have mercy on us.
'God the Son, the Redeemer of the world, have mercy on us.
'God the Holy Ghost, have mercy on us.
'Holy Trinity, one God, have mercy on us.
'*Holy Mary, pray for us.*'

'Here,' says the writer, 'the Blessed Virgin is joined in company with the Holy Trinity.' And as it appears to us, we must confess, the worship of the Blessed Virgin is as scriptural as that of the Holy Trinity. We do not believe there is even the shadow of an authority for one or the other. We class them both among the strange corruptions which ages of darkness spread over the purity of the Christian faith. 'Holy Mary: pray for us.' Is this offensive to the spiritual worshipper? Does he reject it as a phrase of human invention? How then, can he adopt such language, as 'God the Son, have mercy on us.' 'God the Holy Ghost have mercy on us.' 'Holy Trinity, one God, have mercy on us.' Are such expressions to be found in the bible? Does the New Testament or the Old give the slightest authority for them? Were they used by the Apostles? Can you point to the passage, which shews a prayer of Paul or John or Peter or James, after this manner? Can you refer to the Great Teacher himself as giving an example of it? No. Never. The language in question and the doctrine which it involves, were introduced long after Jesus Christ declared that the true worshippers should worship the Father, and the Apostle Paul confessed that he bowed the knee to the God and Father of our Lord Jesus Christ. Let the antagonists of the Romish church then be thorough in their work of exposing its departures from the faith of the gospel. Let them not spare a single root of error. Let them cry aloud against the invocation of saints and angels; let them, at the same time, learn, the inconsistency of invoking the Holy Trinity; of calling upon God the Son, instead of the Son of God; of imploring the mercy of God the Holy Ghost, instead of supplicating the Father for the gift of his spirit. We pray our Orthodox friends to look at this matter for themselves. It is no pleasure to us to act as their monitor, but with a strong desire to arrest the progress of error, we cannot but point out to them what we deem useful topics for their consideration.

UNITARIAN BOOK AND PAMPHLET SOCIETY.

This society held its annual meeting on Monday evening, 26th inst. agreeably to notice given in our last. The following gentlemen constitute its government for the ensuing year; viz.

BENJ. SEAVER, *President.*
CALEB ANDREWS, *Vice President.*
JOHN CLARK, CLEMENT DURGIN, HARRISON GRAY, *Directors.*
CHARLES BOWEN, *Treasurer.*
FRED. T. GRAY, *Secretary.*

The object of this association is, to furnish gratuitously, to those who may wish to become acquainted with the views held by Unitarian Christians, books and pamphlets developing and illustrating those views; in order to counteract, if possible, the influence of the misrepresentation, to which they have been subject.

Another very important object, it is hoped, may be attained by it. The religious publications, in the form of tracts, &c. which have for twenty or thirty years, been diffused through the land, by a numerous sect of Christians, have represented the religion of Christ in so revolting an aspect, that many, though ready to receive a religion, the doctrines of which should be found consonant with reason and revelation, have—from an inability to adopt the faith presented to them through the medium above alluded to—been driven to infidelity. To check this unhappy tendency of the present state of things, in the religious community, and to prevent so lamentable, so dreadful a result, this society is laboring,—by placing within the reach of all who will read, a system of faith and practice, which, founded on a fair and rational construction of scripture, can hardly fail of being joyfully embraced by those who seek their own peace of mind or the honor of their Creator.

We earnestly desire to see this excellent institution in a more flourishing condition. It has already done much good, and will continue to do much good, even with its limited means. But its operations are necessarily constrained, by a want of the funds to answer the extensive demands for its publications. We would bespeak for this institution then, the favor and patronage of those numerous citizens of wealth and influence, who value and love Unitarian Christianity, and desire its prevalence. If they cannot devote their *time*, to the minor operations of the society, let them entrust their bounty to those who can give *time* better than *money*. We have an undoubting confidence in the discreet and faithful use and application of the funds that may be entrusted to the Directors. We cannot but believe that nothing more is needed, to accomplish the purpose desired, than a thorough excitement of attention to the subject. Are there not many, very many among us, who believe—as we most solemnly do ourselves,—that Unitarian Christianity is the only system of doctrine, which, under God, is to save our land from the withering and soul-destroying influence of infidel principles? But how can we realize what we thus profess to believe, and not feel the solemn pressure of duty, in regard to the loud and continued cry from all parts of the country, and especially from the wide-spreading West, for 'light?'

The depository of publications for distribution, is at Messrs. Gray & Bowen's, corner of Washington and School streets, where any member of the society, or others wishing to read or distribute the books, &c. are invited to call and make selections.

The terms of membership are one dollar a year, and entitle the subscribers to draw from the Depository as many publications as they may be able *constitutionally* to make use of, either for personal perusal, or for the supply of those, who express a wish to know the truth as it is held by liberal Christians.

A further acquaintance with the purposes, operations, and wants of the society will be obtained from the following annual report of the Government of the society, presented on Monday evening the 26th instant.

REPORT.

At the Semi-Annual Meeting in October, it was voted, that the circular—prepared by the Government for distribution, among clergymen and others, supposed to be interested in the objects of this Society—be printed and addressed to gentlemen in various parts of the union. This vote has been complied with, and several letters have been received in reply to our circular, expressing a warm sympathy in the cause which we have united to promote.

We learn with great pleasure, that a Society similar to ours, has existed in New-Bedford, for several years; also another in Salem—the annual report of which has been received. It contains sentiments to which we can so heartily respond, that we would recommend the reading of it to our Society at its present meeting, not only for the purpose of corroborating our own views, but to aid us in the performance of our duties as members of this Society, and to exhibit in a new light, our obligations to renewed efforts, as men and as Christians.

The last half year has been more favorable for the distribution of tracts, than any other since the establishment of this association. In addition to those on hand in October last, there have been purchased about $90 worth, on terms very little, if any, above first cost—say, at about one mill a page. And calls have been made for them, from the States of N. Carolina, S. Carolina, Georgia, Kentucky, Alabama, Mississippi, Missouri, Ohio, Connecticut, Maine, and Rhode-Island;—to some of which large quantities have been sent; but none *unsolicited*.

Great hopes are entertained of the sympathy and cooperation of the people of these States, in our endeavors to spread enlightened religious truth, as they have read many of our books, and with great interest and satisfaction. In Georgia, a Unitarian Tract Society has been established, and liberal preaching called for. A young gentleman from the Theological School at Cambridge, has gone thither, and the best results to the cause of truth are confidently anticipated.

In short, without enumerating particular cases, we see fields which have been sown with good seed,—through the instrumentality of this society,—that cannot fail to bear a rich harvest of good fruit, to individuals, and to the community. We ask but the continued countenance of the liberal, with such increase of means as may be easily supplied, to effect—under God—a happy change in the minds and religious practice of an immense population. A population willing to be instructed, and as desirous of promoting religious, as political liberty. Men of strong powers and honest hearts—who have not before adopted *our* views, merely because they have been strangers to them.

If we could but realize the unspeakable privilege we enjoy, in living where the glorious and soul-elevating principles of pure Christianity are taught and professed without shame or fear of proscription, and then contrast our own with the condition of those, who are but at long intervals, gladdened by the conversation of a Christian of liberal views, or even by the sight of a pamphlet promulgating the sentiments of one:—we should feel ourselves impelled by an ardor on this subject, that would almost amount to enthusiasm.—We should go forth, and, with the eloquent voice of irresistible conviction, we should increase this Society to an unequalled extent.

The call is great, as to its objects, but trifling in its amount to each individual. May we not hope that means will be amply supplied, for the diffusion of Gospel truth until our whole land shall present one grand temple, for the worship of 'the one living and true God.'

Respectfully Submitted,
J. GRAY, JR., *Sec'y.*

MR. FREYLINGHUYSEN'S SPEECH.

We publish on our fourth page some extracts from the speech of Mr. Freylinghuysen on the Indian question. We propose to give some further extracts next week. This speech is highly creditable to its author. His arguments are to our mind thorough and convincing, and are presented with great force and clearness. We trust that the production will be generally read and will produce an effect upon the public. And though the amendments to the bill which he proposed were lost, we cannot but hope that the country will not be disgraced by the passage of the bill through the house in its present form. We cannot but hope that a majority of that assembly will be found so far above the influence of party politics and local feelings, as to view the question in the true light in which justice and humanity equally present it.

RELIGIOUS INTELLIGENCE.

British India. The following passage from the London Missionary Register, is much in accordance with the views we have long entertained in regard to the progress of Christian truth in the East. Knowledge must be the forerunner. And its power to regenerate that debased region of the earth, and to open wide and effectually the doors for the final entrance and triumph of Christianity, we consider as certain as the continuance of time. We value the testimony the more, as it comes from the Serampore missionaries themselves.

'A season of knowledge seems evidently dawning on British India, if not on the whole of Eastern Asia. The various means of knowledge given by Providence to Bengal within the last twentyfive years are extending themselves to different parts of Hindoostan. The natives have begun to read, to a degree never before known in India since it became a nation; this naturally leads them to compare their own system of religion and morals with that contained in the Sacred Scriptures, and the superior excellence of the latter is confessed by many who have not the fortitude openly to renounce caste and embrace Christianity. Still, these discourse with their neighbors on the subject, without concealing at all times their dislike of their own system, and their admiration of that revealed in the sacred Scriptures. This creates in others a desire to peruse the sacred volume for themselves. The progress of a spirit of this nature is almost as certain as the progress of the morning light after the day has begun to dawn; and it is not, perhaps, too much to say, that it will gradually spread not only throughout Hindoostan, but in due time find its way into those countries around it, which so many ages ago drank of the streams of delusion and death, that, originating in the books held sacred by the Hindoos, have now overspread the whole of Eastern Asia.'

Catholics of Silesia. A late number of the Nuremburg Courier has the following paragraph.

'We are assured that several Catholic priests in Silesia, have, after taking the advice of the most enlightened of their parishioners, come to the resolution of entering into the bonds of marriage, and have formally declared to their superiors their resolution to embrace the Protestant faith, with their respective congregations, in case the heads of their communion should oppose their design.'

Army Chaplain. The Officers of the U. S. Army stationed at Old Point Comfort, Va. have petitioned for the appointment of a Chaplain for that station. This is said to be the first effort of the kind, since the war.

Seven-Day Baptists. This sect is considerably numerous in the State of New-York, and prevails, we believe, to some extent, in other States. In Homer, Courtland County, N. Y. a newspaper has lately been established. We are told that it 'is published agreeably to the constitution of the Seven-Day Baptist General Conference, and of the American Seventh-Day Baptist Missionary Society, at their Session in Rhode-Island, October 1829.'

The objects and plan of the paper are thus expressed.

It will be devoted, 1st, to the cause of Religion upon true Protestant principles, in opposition to the doctrines, traditions, and commandments of men.

2d, To the illustration of the distinguishing principles of the Seventh-Day Baptist people, and in defence of their claims to primitive faith and apostolic practice.

3d, To religious intelligence of every description which may be interesting to the community.

4th, To Foreign and Domestic news, and to information on moral, scientific, and literary subjects and such other miscellaneous matter as shall be deemed of importance. Its columns will be free for the insertion of any review, which shall be written controverting the subject of the Sabbath, or any other prominent principle of the order, as held forth by us, if it be written in the spirit of the gospel.

All participation in political, or other popular excitements, will be studiously avoided, farther than the cause of religion may be concerned.

Methodists. Some dissatisfaction seems to exist among the Methodist Churches of South Carolina, with the church government of that denomination. They wish that the society should be allowed more influence in the laws and discipline of the denomination.

Dedication. The new church recently erected by the Unitarian Congregational Society in Keene, was dedicated on Wednesday, to the worship of Almighty God.

Installation. Rev. Jonathan Silliman was installed on the 17th inst. as minister of the Presbyterian Church and Society, in the County of New-Kent, Va.

SUMMARY.

CONGRESS.

On Tuesday the Senate passed a bill, and sent it to the House providing for the payment of part of the Massachusetts claims.

On Wednesday the bill in regard to the Indians was further debated. Mr. Robbins and Mr. Forsyth engaged in the debate, in opposition to Mr. Freylinghuysen, who made a speech of about an hour's length, in reference to which a correspondent of the Boston Courier has the following remark.

'I have seldom heard a more powerful and logical speech or a more felicitous appeal to common sense as well as to the common feelings of humanity. It is delightful to hear a man of such power speak in a cause to which he is sincerely and conscientiously devoted. There was nothing artificial in his tones or gesticulation; nothing of the supercilious lawyer—nothing of the affected priest, or the whining sectarian. Every sentence came from the heart, glowing with the warmth of honesty and sparkling with the light of truth. I could not but hope that the reverend chaplain of the House of Representatives was among the auditors, that he might have witnessed the great and immeasurable difference in effect, between a natural elocution and a whining and affectedly solemn one.'

Several bills from the House of Representatives were twice read and referred on Thursday. The motion of Mr. Hayne, in regard to the Patent Office, was debated. The Indian bill was also again discussed.—Mr. Forsyth and Mr. M'Kinley engaged in the debate.

On Friday the Indian question was the subject of discussion again in the Senate.

On Saturday the 24th Mr. Freylinghuysen's amendment to the Indian bill was rejected by a vote of 27 to 20. The following extract of a letter from Washington, shows briefly the state of the vote and the character of the bill.

'All the Administration Senators voted for it, and some Western and Southern gentlemen who do not usually vote that way. Mr. Freylinhuysen, Mr. Sprague and Mr. Robbins have distinguished themselves by efforts in favour of the Indians; but thus far all efforts have been unavailing in behalf of this most unfortunate race. The Bill, on the face of it, is harmless enough. It only proposes to buy Cherokee land, and other Indian lands this side the river, and to give in exchange for it lands beyond the river—and all to be *voluntary*, on the part of the Indians. But then it is known that this measure is to be backed up and aided by laws of the States, extending their own jurisdiction over the Indians within their limits. Now the laws of the States cannot be enforced on these Indian nations, without violating treaties between the United States and them, and without violating, also, our own acts of Congress;—at least, so it seems to me and others; and to get rid of this objection, the resort is to contend that these treaties and laws are all unconstitutional; and therefore the Executive will not execute them. This is the short sum and substance of the case.'

House. On Monday the 19th the only proceedings in either House were those relating to the obsequies of Gen. Smythe. The funeral was attended by members of both Houses, by the President and other Executive Officers.

On Tuesday the report of the Judiciary Committee in favor of the impeachment of Judge Peck, of Missouri, occupied the attention of the House.

On Wednesday the bill for the payment of a portion of the Massachusetts Claims was read twice, and referred to the Committee on Military Affairs. The subject of Judge Peck's impeachment was also discussed, and was brought up again on Thursday. Mr. Pettis of Missouri spoke three hours against the report. Mr. Huntington of Connecticut and Mr. Burges of R. I. spoke on the same side, and Mr. Storrs of N. Y. and Mr. Ellsworth of Conn. on the other side. The House did not adjourn till near six o'clock.

The subject of Judge Peck's impeachment was considered on Friday in Committee of the whole. On Saturday also it occupied the whole sitting. The resolution to impeach was adopted, Yeas 113, Nays 49.

A Washington correspondent of the Boston Courier, speaking of the late hot weather, says:—

'The members of Congress begin to grow discontented, and *homesick;* but there is no present prospect of their getting away before June. It is probable that the hot weather will, if anything can, convince some of the inveterate talkers, that they have indulged their daring propensity to an unprofitable excess.—Happy would it be for the nation, as well as for individuals, if a certain class of Congress orators could, by any process, be made

To learn, by feeling, what it is to force
Upon unwilling ears the long discourse;
Since minds, like bodies, crammed, reject their food,
Nor will be forced and tortured for their good.

Singular Affair. Our readers probably recollect, that accounts were circulated in November last, of the supposed robbery and murder of Mr. Isaac Wyman, of Vershire, Vt.

He had at the time $400 with him, $130 of which only belonged to another person. He owned a farm in Vershire, which is represented to have been worth $400 more than all he owed. His property has since been attached and his affairs greatly embarrassed. Though his estate is represented as solvent.

The discovery of a body, in our harbor, last winter, which was supposed to have been his, confirmed the suspicions of his robbery. Thus the affair rested, and every one supposed him dead.

His family and the public, have however been recently surprized by his return. On Monday he appeared before the Mayor and Aldermen of this city—accompanied by several respectable citizens of Charlestown, by some of whom he has been known from his infancy, and all of whom testify to his general reputation for truth, sobriety and artlessness,—and made oath to a statement of which the following is a brief outline.

That he came from Charlestown to Boston early in the evening to take stage to Vermont. That while taking some refreshment in a victualling cellar, he become acquainted with a person who said that he was himself from Vermont, and should set out on his return the next day, and would accompany him. By this person, and another, he was induced to walk to the foot of Long Wharf in the evening—where he was knocked down, put in a boat, carried to the outer harbor, put on board a vessel which sailed for the mouth of the Mississippi, when he was put again in the boat, without any of his property, conveyed on board a steamboat, and landed at New Orleans entirely destitute. Here he worked on the levee six weeks and earned money to bring him home. He arrived in Vermont some time in March.

The briefness of this abstract necessarily leaves some things unexplained, which, are clear and satisfactory in the full account, as reported in the Centinel. The Centinel says:—

'Such is the purport of the deposition made. We make no other comment upon it, than that the respectable gentlemen [six in number] who accompanied Mr. WYMAN, expressed their satisfaction of the truth of his narrative; that it had been corroborated by accounts from Vermont; and that they expected to receive testimony from the Selectmen of Vershire, of the respectability of the character of the deponent.'

Robbery. Mr. Parker Jones, driver of the Cohasset stage, was recently attacked, as he was crossing Chelsea bridge, knocked down and robbed of $46. He was afterwards thrown off the bridge, and when he recovered his senses he found himself clinging to a pier of the bridge. His calls for assistance were heard by the Sentinel of the Navy Yard, and he was presently rescued from his dangerous situation.

Assault. On Friday the 23d ult., at midday, and in the most public part of our city, near the State House, two genteel young ladies were intruded upon by a low foreigner, who, affecting to be intoxicated, pushed his way between them and carried off the rich veil of one of their bonnets. Numbers happened to be looking on, from the street, and the windows of the houses in the vicinity; and the fellow perceiving he was watched, threw down the veil and strolled on the Common. But he was soon arrested and taken before the Police Court, where he was committed for trial at the next term of the Municipal Court of May. *Trav.*

Fire. An alarm of fire was given early on Saturday evening last, in this city. It was on board the Steamboat Ousatonic, used as a passage boat from Boston to Nahant. The cabin and after deck were destroyed, and the boat otherwise much injured.

Asylum for Indigent Boys. The anniversary of this institution was celebrated on Friday. A discourse was delivered before the Society, at four o'clock, P. M. in the Old South Church by Mr. Greenwood, junior minister of King's Chapel.

Essex County Lyceum. We some time since published extracts from a circular letter, issued by direction of a convention held at Topsfield, Essex County, on the subject of the formation of Lyceums. Agreeably to the recommendations of that circular, Lyceums have been formed in seventeen towns in that county. Forty delegates from these Lyceums assembled at Ipswich, on the 17th of March for the purpose of forming a county Lyceum. A constitution was adopted at this meeting, which we regret that we have not, at this time, room to publish.

The following officers were elected;—

Hon. D. A. White, of Salem, President. Rev. G. B. Perry, of Bradford. 1st Vice President. Rev. H. Hildreth, 3d Vice President. F. Vose, of Topsfield, Secretary. E. Shillaber, Esq. of Salem, Treasurer. I. Tucker, Esq. of Salem, Hon. I. Trask, of Gloucester, Rev. J. Bartlett of Marblehead, Rev. J. Brazer, of Salem, Rev. L. Withington, of Newbury, I. R. How, Esq. of Haverhill, T. Cutler, Esq. of Lynn, Hon. W. Thorndike, of Beverly, N. Crosby, Esq. of Amesbury, and Rev. M. Badger, of Andover, Curators.

By direction of the Board of Managers the first annual meeting of the Lyceum is to be held at Ipswich next Wednesday. The Hon. D. A. White, of Salem, President of the Association, has been appointed to deliver the Introductory Address.

Blackstone Canal. This canal forms a water communication between Providence, and Worcester. The distance is 45 miles, and the lockage is 450 feet. The cost of the work was $13,000 per mile.

The enterprise which carried this undertaking through is worthy of great praise, and it is to be hoped that the proprietors may be amply rewarded for their perseverance and public spirit.

This canal will undoubtedly prove a means of wealth and prosperity to the places it serves to connect. It seems to us, however, very manifest, that a railroad, which could be used the whole year, would have accomplished these purposes much more effectually than a canal, which, in this climate, is necessarily useless about five months in twelve.

If a canal from Providence to Worcester is a useful project,—and a railroad would have been still more so,—it is easy to infer the advantages which would be derived by Boston, from a railroad between this and Worcester, provided the following statement, from the Mechanics' Magazine be true.

'I suppose it is an undoubted fact, that the staple products of the interior of Massachusetts, on an average the year round, are worth more in Boston than Providence, and that this difference of value, amounts to a sum, equal at least, to the entire cost of conveyance on a rail-road from Worcester to Boston.'

Reduction of Duties on Teas. A bill has passed the House of Representatives, and is expected to pass the Senate, to reduce the duty on teas, coffee and cocoa. The rate of deduction is about one half the present duty. The duty on the best teas is now 50 cents a pound. It is proposed to reduce it to 25 cents, and so in proportion for other teas. The reduction will lessen the duties about $1,000,000 annually. It is intimated that there will be no loss of revenue, as the increased consumption will probably balance the deficiency arising from the reduction of duty. This we doubt, as the consumption must in this case be more than doubled.

Revolutionary Pensions. There seems to be now some prospect that Congress will at this session make a more liberal provision for the soldiers of the Revolution than they had received under the existing laws. A bill has passed the House of Representatives, by a vote of 122 to 56, and been sent to the Senate, where it has passed the second reading, declaratory of the several acts of Congress granting pensions to Officers and Soldiers of the Revolution, and giving a more liberal construction to said acts. The bill, so far as we understand its provisions, allows the applicants to have property to the amount of $1000 exclusive of household furniture; and when the service is nine months in continuation, though the enlistment may be for a shorter period, they shall be entitled to a pension; and the bill further allows all those who served in such State Regiments, as were ordered out by the old Congress, the privileges in relation to a pension as the regular Continental Army.—Virginia is said to have had three—Rhode Island three—Massachusetts and other states several regiments, whose Officers and Soldiers will, provided this Bill pass, be entitled to the same benefits heretofore granted to the continental line *Patriot.*

Votes for Governor. In 270 towns the votes for Governor are, For Governor Lincoln 28,365; For Judge Morton 13,057

Rhode Island Election. The election of state officers has just taken place in Rhode Island. Gov. Fenner is elected, the votes for him being about 500 over those given for Dr. Messer.

Rhode Island Steam Boats. We are gratified in being able to state that the directors of the Providence boats have agreed not only to change their unpopular hours of leaving that place, but at length have fixed upon the *same hour* for the departure of all the boats, viz; 12, M. The arrangement henceforth will be precisely as last year, and persons may now travel to New York or Washington with the greatest possible despatch. There are no steam boats in the world superior to those on the Sound. *Traveller.*

Interesting Operation. A jeweller in this town, some days since, being engaged in his business, a sharp and fine piece of steel flew into the ball of his eye, and there lodged, subjecting him to the most acute pain. He made application to several medical men, none of whom, considering the delicate nature of the eye ball, dared venture an operation; when another jeweller, fortunately thinking of the load stone, placed it to the sufferer's eye, and drew out the steel without injury. *Providence Patriot.*

Distressing Accident. The boiler of the Steamboat Chief Justice Marshall, which passes between New-York and Albany, exploded on Thursday evening, the 22d. A number of the people were so badly scalded that their lives were despaired of. Intelligence has since been received that seven of them have died, and that four others would probably not survive. Only one passenger had died.

Thirty-one thousand six hundred ship letters were received at New-York between the 1st and the 24th of April, exceeding the number usually received in three months.

West India Trade. The New York Gazette says that a letter has been received in that city, which states that the negotiations between the American Minister and the British Government respecting the Colonial Trade have been closed; the latter having signified to Mr. McLane that his arguments were insufficient to render the re-opening of that trade expedient.

Railroad. The construction of a railroad between Newcastle, [Del.] and Frenchtown, has been commenced.

Portrait of Judge Marshall. The following account of the portrait of Judge Marshall, by Harding, is from a correspondent of the Boston Courier.

'The amateurs in painting will have a fine subject on which to bestow their admiration at the opening of the Exhibition at the Atheneum Gallery, in the full-length portrait of Chief-Justice Marshall, by Harding. Judging from the effect which a brief examination of this painting produced on my unaided imagination, I am led to believe that it is one of the happiest efforts of the pencil that has been exhibited in this country. The likeness, if I have any recollection of the original, is perfect. The figure *stands out* [if that is the phrase] from the canvass, with a boldness that I have never noticed in any other picture, unless it were in the celebrated "Coronation of Napoleon," and the silken drapery is certainly the very best of counterfeits. I shall be much disappointed if it should not be approved by competent judges, and raise the reputation of the artist to a level at least with that of any other, even the most celebrated of his cotemporaries.'

Assistant Secretary of State. On Friday last a bill was reported to the House of Representatives, proposing to create a new officer, to be called the Assistant Secretary of State. The bill makes it the duty of the proposed new officer, 'to take under his care such branch or branches of the business of the Department of State, as may from time to time, be assigned to him by the Secretary of State, with the approbation of the President of the United States.'

Retort. Mr. Forsyth, in his speech the other day in the Senate, on the Indian subject, said—'*Georgia will have the penalty of her bond—even to the pound of flesh!*' To which Mr. Sprague, of Maine, happily replied—Georgia shall have her bond fulfilled—but the *cutting of the pound of flesh*—there's the rub! She must take care that no blood be drawn!'

The beautiful Frigate which has been lying at our wharves for three years past, is to leave us at last.—She was built for the Mexicans, and cost $300,000; but they were too poor to pay for her. The Russian government has purchased her, and she will soon leave our port. *Philad. Nat. Gaz.*

Steam Boat Explosion. The Opelousas (Lou.) Gazette states that on the 16th ult. the steam boat William Tell, while on her passage from Pittsburg to New Orleans, about three miles above the mouth of Red River, burst her boiler and sunk in about five minutes from the time of the accident. Five lives were lost and the cargo entirely.

Another Steamboat Explosion. We learn from the Cincinnati Advertiser of the 15th ult. that the Steamboat Huntress, on her way from New Orleans, at the mouth of the Ohio, burst her boiler, by which circumstance from three to five persons were killed.

The Wheeling Observer says, that a meeting of the members of a religious congregation was recently held in that place, to determine whether their pastor should be discharged or not, in consequence of his having attended the funeral of a negro.

China and the East India Company. A serious dispute has lately arisen between the East India Company and the Chinese authorities. In the course of trade some abuses have been practised, which called for redress. The American merchants petitioned for a redress of the same grievances, about eighteen months ago, but were strenuously opposed by the Company. The American merchants, however, gained something; and it is believed, that if the Company had supported them in their remonstrances and petitions, the advantages now desired, would have been obtained.

It is presumed that the Court of Directors have given the instructions from which the present demands have originated, in consequence of representations resulting from the petitions of the American merchants. The demands are represented as of the most exorbitant kind,—as a complete violation of the laws, and indeed of the sovereignty of China. It is altogether improbable that they will be acceded to. Strong hopes are however entertained that some advantages will be gained. But should the company now yield, in any considerable degree, and still consent to the encroachments of the Authorities, as heretofore, it is believed that it will subject the whole trade to fresh exactions, from the local Mandarins, and confirm the impression which the Chinese have long been disposed to cherish, that foreigners, rather than sacrifice their supply of teas, would submit to any indignities and impositions.

The latest intelligence from Canton is to December 12th at which time things remained much as before, though from the greater civility of the Mandarins, it was augured that a disposition existed in the government to conciliate the foreigners.

The following is from one of the principal liberal papers of Paris:

Greece and Algiers. We carried on the last war with Spain; and we have four hundred millions less in our coffers. To be sure, the triumphs of despotism cannot be too dearly paid for.

We have fought for the liberty and independence of Greece: at a vast expense we sent an army to her aid; we have expended for her our blood, and our gold, and we have given her an English king. The Hellenists are about to be governed under the protectorship of a government which has decried the laurels won at Navarino as fatal. So sentimental is our ministry, they carry their abnegation still farther. We leave, at our expense be it remembered, 2000 French soldiers to serve as a *guard to an English Prince.* This is not all: this Prince has not money enough to reign, and Greece is not rich enough to create provisionally a civil list for him. You suppose perhaps that the nation which gives the Prince, would also have contributed for the splendor of the royal household? Be undeceived. He accepts the crown only on condition that a loan shall be opened, and that it shall be *guaranteed by the three powers.*

MARRIAGES.

In this city, Mr. Ezra Allen to Miss Harriet Eliza Ann Dupee; Mr. Joshua B. Corey to Miss Catharine Woods; Mr. Richard C. Marsh to Miss Margaret Morton, daughter of Capt. Andrew M.; Mr, Isaac Page, formerly of Ryegate, Vt. to Miss Eliza Ann Hunt; Mr. Calvin S. Fifield, of Concord, to Miss Mary M. Bryant; Mr. Jacob E. Hinckley to Miss Catharine Newhall; Mr. Thomas Tisdale to Miss Ann Low; by Rev. M. Ripley, Mr. Asa B. Wales, of Weymouth, to Miss Mary Eastman; by Rev. Mr. Parkman, Mr. Samuel W. Hall to Miss Margaret B. Knowlton; Mr. George T. Carter to Miss Jane N. daughter of Capt. Wentworth Knights.

In Brookline, on Tuesday morning, Rev. John Pratt, of New Haven, to Miss Mary Corey, of B.

In Quincy, on Wednesday evening, Daniel Bartlett, Esq. of Bath, to Miss Sarah Thayer, of this city.

In Hingham, Mr. David Thomas to Miss Adeline Sprague.

In Salem, Mr. Alonzo Noble, of Stoneham, to Miss Sally Gavett, of Salem.

In New York, Mr. Henry J. Peak to Miss Mary A. Bartlett, both of Boston; Mr. Alfred G. Benson, of Boston, to Miss Philomela Rollo; Mr. Henry N. Conklin to Miss Mary Elizabeth, eldest daughter of Mr. Samuel Edes, formerly of Boston.

DEATHS.

In this city, Mr. Jonathan Wright, jr. aged 20; Mr. Peter Ripley, 64; Mr. Elijah Simonds, 52; Mrs. Wilson, 73; Mrs. Jerusha Jenkins, 62; Mrs. Mary Todd, 69.

In Milton, on the 27th ult. Miss Sophia Taylor, 27, daughter of the late William Taylor.

In Braintree, Doct. Daniel Fogg, 71.

In Groton, 23d inst. Dr. Joseph Mansfield, Esq. 60.

In Littleton, Huldah Keyes, 58, wife of Mr. Solomon Keyes.

In Williamstown, Rev. William A. Porter, Professor of Moral Philosophy and Rhetoric in Williams College, 32.

In Kennebunk, Mrs. Sarah, wife of Mr. Stephen Tucker, 62.

In Concord, N. H. Mrs. Eliza, wife of Mr. Asaph Evans, 37.

In Hartford, Conn. Geo. Peaslee, Esq. Attorney at Law, of Burlington, Vt. 29.

In Canaan, Con. Wm. Parsons, M. D. 27, son of the late Rev. David Parsons, D. D. of Amherst.

In New York, Col. Thomas Barclay, late British Consul General to the U. S. 77, much respected and esteemed by all who knew him.

In Philadelphia, John D. Godman, M. D. Professor of Anatomy, Natural History, &c. 32.

In Liverpool, Feb. 15th, by falling from the mast head of ship Colombia, of Boston, Mr. Wm. S. Kendols, of Boston, 29.

At St. Croix, on the 16th ult. George Hopkins, son of John H. Esq. of Northampton, in the 18th year of his age, formerly a member of Yale College.

Drowned, from on board ship Israel, in the China Sea, Mr. R. G. Amory, Jr. son of R. G. Amory, Esq. of Boston.

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In Lyndeborough, N.H. 15th ult. Mr. Nathan Green, aged about 75. Although possessed of great wealth, he never enjoyed it, as other men enjoy it. Being a miser, in the truest sense, he hoarded his treasure, and lived in a state of the severest parsimony, denying himself of 'all that's good to eat,' and every thing that could render life comfortable or desirable. Covetous and penurious in the extreme, he was in person the very emblem of avarice and misery—and yet affected to enjoy greatly his debased state, wishing others might have as great pleasure in expending his wealth, as he had in amassing it. He afforded an impressive lesson to all who ever beheld him, of the vanity of worldly riches—and of hoarding earthly treasures for heirs they know not who. He is supposed to have possessed an estate to the amount of from 20 to 30,000 dollars, and yet he probably never ate what by others would have been deemed a comfortable meal of victuals, or wore a decent garment in his life! He had no family; but lived a recluse, and died without any to lament his departure. He had many poor relations to whom he left only very trifling legacies, but divided the bulk of his property between two nephews less needy. He made but few friends with the mammon of unrighteousness—but has gone to give an account of his stewardship. *Farmer's Cabinet.*

BOOKS FOR JUVENILE LIBRARIES AND SUNDAY SCHOOLS. LEONARD C. BOWLES, No. 124 Washington Street, corner of Water Street, publishes, and keeps constantly for sale, an extensive assortment of Juvenile Books of the most approved character, for *Juvenile Libraries* and *Sunday Schools.* He has recently published—

'The Seymour Family, or Domestic Scenes.'
'Footsteps to Natural History.'
'Infant Lessons.'
'Biography for Young Persons—designed to illustrate the Triumphs of Genius and Perseverance.'
'The Children who loved Instruction,' No. 1, and 2.

In Press—'The Juvenile Sketch Book,' by the author of 'Beatitudes.' Sequel to the 'Seymour Family.' Biography for Young Persons, No. 2. Footsteps to Natural History, No. 2. The Children who loved Instruction, No. 3, 4, 5, 6.

☞ A liberal discount made to those who purchase for Libraries, &c. 5t. May 1.

QUESTIONS FOR SUNDAY SCHOOLS. This day published and for sale by GRAY & BOWEN, Questions on Select Portions of the Four Evangelists, with references to the Scriptures for answers. This work is also accompanied by a few select Hymns, for the use of Sunday Schools, and also by a small map of Palestine, or the Holy Land. By JOSEPH ALLEN, Minister of Northboro', Mass. Price 25 cts. per single copy, done up in boards with cloth backs, or $17 per hundred. May 1.

A. U. A. TRACT No. 35, *(First Series.)* 'The Genius of Christianity,' by WILLIAM H. FURNESS. pp. 24.

No. 6 of 2d Series 'Suggestions respecting the formation of Auxiliaries to the Amer. Unit. Assoc.' pp. 14.

Just published at the Depository, 135 Washington Street—by GRAY & BOWEN. May 1.

BRATTLE STREET SUNDAY SCHOOL BOOKS. Just published, and for sale by GRAY & BOWEN, the following manuals, originally prepared for the use of the children of the church in Brattle Square; viz.

Field's Questions, on the Gospels adapted to Carpenter's Harmony. Price 25 cts. single, or $14 per hundred.

Questions on Sacred History, with references to the scriptures in fiftytwo sets, one for each Sunday in the year. (These are printed only on one side of the sheet, so that they can be cut apart, and each set used separately.) Price 6 cts. single, $3 per hundred.

The Young Child's Prayer Books, Part I. and II. for the use of Children under ten years of age. Part I. price 6 cts. single, $3,50 per hundred. Part II. price 8 cts. single, $5 per hundred.

The Child's Prayer Book, for Children between ten and twelve years of age. Price 12 1-2 cts. single, $7,50 per hundred.

The Youth's Prayer Book, for young persons between twelve and fourteen. Price 16 cts. single, $10 per hundred. May 1.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. I.—No. 5.—(New Series.) For May, 1830.

CONTENTS.

Religion illustrated by a comparison of it with other qualities of the mind, and with other objects of pursuit; To Religion—Original Poetry; Who are Christians? The Religion of the 'Natural Man'; Unitarianism, a 'Religion to die by'; Christianity designed and adapted to be a universal religion—Mr. Young's Discourse; A plain and serious Address on the subject of the Christian Religion, urging the practice of it in a candid and charitable spirit; Juvenile Books. May 1.

NOTICE. The General Agents of the American Unitarian Association, would respectfully give notice, that they have appointed Mr. E. H. FLINT, as agent for the Association in *Cincinnati*, Ohio.

LIBERAL PREACHER, *for April.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for May, 1830, containing a Sermon by the Rev. PITT CLARKE, of Norton, Mass.—On the '*Formation of a new heart*,'—from Ezekiel xviii. 31. May 1.

NOTICE. The Subscribers would give notice to all those persons who are interested in Sunday School teaching, that they have devoted their attention for the last three years to the publishing of Books for Sunday Schools and Juvenile Libraries. They have also made great exertions to add to their assortment, all the most approved Manuals and Juvenile Books that have been published; and in order to favor those who have not the means of gaining information as to the character of such works, they have issued a catalogue, which may be obtained at their Store. Most of the Books in this catalogue, have received the sanction and approbation of Gentlemen, who have made it their study to hold up to notice all works in this department, of real merit, by whom they have been aided in making their selections. They invite all those engaged in Unitarian Sunday Schools to call and obtain a catalogue. Any orders from the Country will meet with prompt attention.

WAIT, GREENE, & Co.
Booksellers and Publishers, 13 Court St.

Wait, Green, & Co. are publishers of the Books issued by the 'Boston Sunday School Society,'—also, of 'the Trustees of the publishing Fund.'
April 24. 4tis.

PROSPECTUS OF THE CHRISTIAN'S MANUAL, (New Series,) *designed for Familes, Sunday Schools, and Friends of Religious Education.*

The *Christian Teachers' Manual* which, is henceforth to appear under the name of the *Christian's Manual*, (New Series,) is to be conducted by the same editor, according to the original plan of the work, somewhat enlarged by the aid of new and able contributors.

The Christian's Manual is meant to embrace a variety of matter suited to Religious Instruction. Its contents will be arranged under the following.

Principles of Religious Education; Methods of addressing the minds of children; Hints to Teachers; Explanations of Scripture, with Geographical and Historical Illustrations; Religious Instruction, from natural objects and histories, taken from real life; Stories and Hymns, adapted to children; Accounts of Sunday Schools.

The work will be supported by a number of individuals, associated for the purpose—among whom is the author of the 'Well-Spent Hour.'

CONDITIONS.

1. *The Christian's Manual* will be published on the fifteenth day of every month, commencing with May 1830; each number to contain 26 pages, handsomely printed on superfine paper—12mo. size, and embellished with a Lithographic Drawing.

2. Price, Two Dollars a year—payable on the delivery of the third number.

3. Any person procuring five Subscribers, will be entitled to a sixth copy gratis.

All communications in any way relating to the work to be made to the publisher.

L. C. BOWLES, *Publisher.*
No. 124, Washington-St., Boston.
April 24. 3t.

SCHOOL FOR BOYS. It is respectfully made known to his friends and the public, that the subscriber has undertaken to perform the duties of an Instructer of a private School for Boys, in the third story of No. 73, Cornhill, (late Market Street.) The order of his course of education is intended to prepare the pupil for the Latin and English High Schools, the Counting Room, and for admission into any of our Colleges.

Deeming it unnecessary to repeat the names and titles of the books, which the system requires, or to state the particular mode of instruction and rules of government, which are followed and enforced, it is considered only important to state that the Text Books of the School are those, which the most successful teachers have determined to be the best; and that the instruction and discipline are as good as twelve years' experience in the art of communicating knowledge and regulating the heart, may have enabled the subscriber to afford and enjoin.

Those boys only are considered qualified for the School who can read well, and may have passed the age of six years. Applications for admission to be made at the subscriber's residence, No. 55, Hancock Street.

Tuition Fees; Fourth Class, $7; Third Class, $10; Second Class, $15; First Class, $20 per quarter. N. K. G. OLIVER.
Boston, April 17, 1830. ew2m.

MRS. HOUGHTON, from Troy, N. Y. respectfully informs the Public, that she has opened a Boarding School at Bowdoin Place, Dorchester; where, assisted by her daughter, she will instruct in the following branches. Reading, Orthography, Writing, Plain Needlework, $2. Geography, History, Grammar, Rhetoric, Composition, Arithmetic, Chemistry, Botany with Ornamental Needlework, $4. The above branches with Drawing, $8. Music on the Piano Forte, with singing $10. Board, including washing, $30 per Quar. French Language will be taught by a French Lady, who will reside in the Family.

An experience of twelve years teaching, and the local advantages of the place, induces Mrs. H., to hope for a share of public patronage.

Particular attention will be paid to the manners and morals of those committed to her care.

Recommendations from the Rev. T. Flint, editor of the Western Review, Rev. D. Buttler and a number of Gentlemen from Troy, may be seen at her residence.

Term commences 1st May.

References.
Benj. Fuller, Esq., } *Dorchester.*
Dr. R. Thaxter, }
Mr. D Noyes, } *Boston.*
Dr. H. Eldridge, }
April 10. 6t

SELECTED POETRY.

[*From the Berkshire Journal.*]

Time foldeth not its wing. The gentle spring
Had given place to summer's vestibule,
With balmy odors filled, and gentle sounds
Of gushing fountains, and soft summer-winds
Attending on his steps, that lightly fell
On the glad earth, that brought its richest gifts
Of fruits, and flowers, an off'ring sweet—to Heaven.

Time foldeth not its wing. Night's curtain broad,
Studded with sparkling gems, and bath'd in dews,
Was drawn aside, at the first touch of morn,
Whose presence woke to life the gladsome earth.

It was a Sabbath morn. The tribes
Gladly went up to worship; not as when
In Sinai's wilderness, they gather'd round
The ark of God, and from without the court
Gaz'd on the bleeding sacrifice, and bow'd
Their heads in silence. *Now* the vail is rent,
And all may enter in, and face to face
Communion hold with God.

They bow'd before the altar,
And gave their child to God. The father's brow
Wore the deep seal of sorrow—not of age;
While the meek matron, that so closely press'd
That fair child to her bosom, felt the touch
Of many years—It was its mother's mother.
Think you she felt not all a mother's love,
And tenderness? Aye! all, and even more.—
Time's silent wing had flown o'er twenty years
Since she with meekness, and with joyful faith,
Its mother gave to God; and now she pray'd
That He would bless and keep this little one.

The voice of prayer was hush'd—
And then, was heard that name that oft had woke
A smile of gladness, while it caused
The pulses of the soul to thrill with joy.
But *now*, it seem'd the spring, whose touch unseal'd
The fount of tears, that had lain quiet
In their deep recess.

But where
Was the young mother of that gentle babe?
Say not the grave contain'd her! No! the dark
Still grave hath nought in unison with one
Whose *life* was *light* to all. Say she's in heav'n!
That heav'n for which she hop'd and pray'd, for which
Her soul was fitted.

Think you, she bent not from her blissful seat
When one so near was given to her God!
Did she not woo that little one to peace,
And pour sweet music on its infant ear?

And may that child
On whom the love is shed that once was pour'd
On its dear mother, tread in all her steps,
Until they lead her to a better world.

Stockbridge. CORA.

THE CATHEDRAL.

[BY MRS. HEMANS.]

Speak low! the place is holy to the breath
Of awful harmonies, of whisper'd prayer;
Tread lightly! for the sanctity of death
Broods with a voiceless influence on the air:
Stern, yet serene! a reconciling spell,
Each troubled billow of the soul to quell.

Leave me to linger silently awhile!
Not for the light that pours its fervid strains
Of rainbow glory down through arch and aisle,
Kindling old banners into haughty gleams,
Flushing proud shades, or by some warrior's tomb
Dying away in clouds of gorgeous gloom:—

Not for rich music, though in triumph pealing,
Mighty as forest sounds when winds are high;
Not yet for torch, and cross, and stole, revealing
Thro' incense mists their sainted pageantry;
Tho' o'er the spirit each hath charm and power,
Yet not for these I ask one lingering hour.

But by strong sympathies, whose silver chord
Links me to mortal weal, my soul is bound;
Thoughts of the human hearts, that here have pour'd
Their anguish forth, are with me, and around;
I look back on the pangs, the burning tears,
Known to these altars of a thousand years.

Send up a murmur from the dust, remorse!
That here hast bow'd with ashes on thy head!
And thou, still battling with the tempest's force.
Thou whose bright spirit in all time had bled,
Speak, wounded love! if penance here or prayer
Hath laid one haunting shadow of despair.

No voice, no breath! of conflicts past no trace!
Doth not this hush give answer to my quest?
Surely the dread religion of the place,
By every grief, hath made its might confest!
Oh! that within my heart I could but keep
Holy to heaven, a spot thus pure, and still, and deep!

MISCELLANEOUS SELECTIONS.

SOUTHERN INDIANS.

The interest generally manifested in the subject of the removal of the Indians beyond the Mississippi, has induced us to quote some passages from a late speech of Mr. Freylinghuysen, in the United States' Senate, in support of certain amendments which he had proposed to the bill providing for an exchange of lands, and for their removal.

The proposed amendments are as follows.

'Provided always, That, until the said tribes or nations shall choose to remove, as by this act is contemplated, they shall be protected in their present possessions, and in the enjoyment of all their rights of territory and government, as heretofore exercised and enjoyed, from all interruptions and encroachments.'

'And provided also, That before any removal shall take place of any of the said tribes or nations, and before any exchange or exchanges of land be made as aforesaid, that the rights of any such tribes or nations in the premises, shall be stipulated for, secured and guarantied by treaty or treaties as heretofore made.'

Upon these amendments Mr. Freylinghuysen remarks:—

'The first of these sections discloses the real object sought by this bill, seemingly composed of harmless clauses. It supposes that the design of the system of which the present bill forms but a part, is really to remove all the Indian tribes beyond the Mississippi or in case of their refusal, to subject them to State sovereignty and legislation.'

'Sir, I wish that this latent object should be put fully before us, that we and the nation may look at it, and freely scrutinize it.'

Mr. F. having spoken of the course pursued by President Washington, in consulting the Senate, on the subject of the fulfilment of the Treaty of Hopewell,—and the advice and consent of the Senate, agreeably to his suggestions, solemnly to guarantee its fulfilment, he proceeds to say:—

'I lament it, Sir, that so bright and illustrious a precedent was not regarded, and that the President had not yielded to the safe guidance of such high example, and I deplore it the more because it was concerning these very tribes, in the State of Georgia, that Gen. Washington chose to confer with his constitutional advisers.

'Instead of this just proceeding, the present administration have thought proper, without the slightest consultation with either House of Congress—without any opportunity for counsel or concert, discussion or deliberation on the part of these co-ordinant branches of the Government, to despatch the whole subject in a tone and style of decisive construction of our obligations and of Indian rights. It would really seem, Sir, as if opinion was to be forestalled, and the door of inquiry shut forever upon these grave questions, so deeply implicating our national faith and honor.

'We must firmly protest against this executive disposition of these high interests.—No one branch of the Government can rescind, modify or explain away our public treaties. They are the supreme law of the land, so declared to be by the Constitution. They bind the President and all other departments, rulers and people. And when their provisions shall be controverted; when their breach or fulfilment become subjects of investigation—here, Sir, and in the other Hall of our Legislature, are such momentous concerns to be debated and considered. That we may freely exercise these essential powers, and review the proclaimed opinions of the Executive, I have submitted the first branch of the amendment. We possess the constitutional right to inquire wherefore it was, that, when some of these tribes appealed to the Executive for protection, according to the terms of our treaties with them, they received the answer that the Government of the United States could not interpose to arrest or prevent the legislation of the States over them. Sir, this was a harsh measure, indeed to faithful allies, that has so long reposed in confidence on a nation's faith. They had in the darkest hour of trial turned to the Ægis which the most solemn pledges had provided for them, and were comforted by the conviction that it would continue to shed upon them a pure and untarnished beam of light and hope. Deep, indeed, must have been their despondency, when their political father assured them that their confidence would be presumptuous, and dissuaded them from all expectation of relief.'

Mr. F. proceeds to quote, and comment upon, certain instructions of the war Department, to agents of the government who were in treaty with the Indians. The substance of these instructions, was, as he conceived, in plain language—the intimidating or buying over the chiefs, and leading men, by consulting with, and obtaining their decision separately.

Upon this Mr. F. remarks.

'A strong hint is suggested to try the effect of terror, and by a proper exposition of their real condition, rouse them to think upon that, and to follow this up with "large offers to them of extensive reservations in fee simple, and other rewards." The report made by one of these agents to the War Department, dated Sept. 2, 1829, still further discloses the nature of the exigencies to which the Indians are to be subjected, to constrain their removal. The agent observes, "The truth is, they (Cherokees) rely with great confidence on a favorable report on the petitions they have before Congress. *If that is rejected, and the laws of the States enforced,* you will have no difficulty in obtaining an enchange of lands with them." It may be true, that if we withdraw our protection, give them over to the high handed, heart-breaking legislation of the States, drive them to despair, that when improper means fail to win them, force and terror may compel them.—We shall have no difficulty, the agent assures the War Department. Sir, there will be one difficulty that should be deemed insurmountable. Such a process will disgrace us in the estimation of the whole civilized world. It will degrade us in our own eyes, and blot the page of our history with indelible dishonor.

Now, Sir, I have brought this measure before the Senate, and wait with intense anxiety to hear the final disposition of it.—Where is the man that can, in view of such policy, open the door, or afford the slightest facility, to the operations of influences, that we should blush with honest shame, could we, in an unguarded moment, consent to have employed them with our equals in the scale of civilization. It is not intended, sir, to ascribe this policy exclusively to the present Administration. Far from it. The truth is, we have long been gradually, and almost unconsciously declining into these devious ways, and we shall inflict lasting injury upon our good name, unless we speedily abandon them.'

VALENTINE JAMERAY DUVAL.

Valentine Jameray Duval, a very able antiquarian of the last century, and who at the time of his death held the office of keeper of the imperial medals at Vienna, as well as that of one of the preceptors to the prince, afterwards the Emperor Joseph II., was the son of a poor peasant of Champagne, and lost his father when he was ten years of age. He was then taken into the service of a farmer in the village; but being soon after turned off for some petty fault, he resolved to leave his native place altogether, that he might not be a burthen to his mother. So he set out on his travels, without knowing in what direction he was proceeding, in the beginning of a dreadful winter; and for some time begged in vain even for a crust of bread and shelter against the inclemency of the elements, till, worn out with hunger, fatigue, and a tormenting head-ache, he was at last taken in by a poor shepherd, who permitted him to lie down in the place where he shut up his sheep. Here he was attacked by small pox, and lay ill nearly a month; but having at last recovered, chiefly through the kind attentions of the village clergyman, he proceeded on his wanderings a second time, thinking that by getting farther to the east he should be nearer the sun, and therefore suffer less from the cold. Having arrived in this way at the foot of the Vosges mountains, nearly a hundred and fifty miles from his native village, he remained there for two years in the service of a farmer, who gave him his flocks to keep. Chancing then to make his appearance at the hut of a hermit, the recluse was so much struck by the intelligence of his answers, that he proposed he should take up his abode with him, and share his labors, an offer which Duval gladly accepted. Here he had an opportunity of reading a few books, chiefly of a devotional description; and, after some time, was sent with a letter of recommendation from his master to another hermitage, or religious house, near Luneville, the inmates of which set him to take charge of their little herd of cattle, consisting only of five or six cows, while one of them took the trouble of teaching him to write. He had a few books at command, which he perused with great eagerness. He sometimes, too, procured a little money by the produce of his skill and activity in the chase, and this he always bestowed in the purchase of books. One day while pursuing this occupation, he was lucky enough to find a gold seal, which had been dropt by an English traveller of the name of Forster. Upon this gentleman coming to claim his property, Duval jestingly told him that he should not have the seal, unless he could describe the armorial bearings on it in correct heraldic phrase. Surprised at any appearance of an acquaintance with such subjects in the poor cow-herd, Forster, who was a lawyer, entered into conversation with him, and was so much struck by his information and intelligence, that he both supplied him with a number of books and maps, and instructed him in the manner of studying them. Some time after this, he was found by another stranger sitting at the foot of a tree, and apparently absorbed in the contemplation of a map which lay before him. Upon being asked what he was about, he replied that he was studying geography. And 'whereabouts in the study may you be at present,' inquired the stranger. 'I am seeking the way to Quebec,' answered Duval. 'To Quebec? What should you want there?' 'I wish to go to continue my studies at the university of that city.' The stranger belonged to the establishment of the princes of Lorraine, who, returning from the chase, came up with their suite at the moment; and the result was, that after putting a great many questions to Duval, they were so delighted with the vivacity of his replies, that they proposed to send him immediately to a Jesuit's college in the neighborhood. Here he continued for some time, until he was at last taken by his patron, the Duke of Lorraine, afterwards the Emperor Francis I., to Paris, where he speedily distinguished himself, and eventually acquired a high place among the literary men of the day. He never forgot, however, either his early benefactors, or departed from that simplicity of character and manners which the humble nature of his origin and first fortunes had given him. It is gratifying indeed to have to tell, that even after he had become a courtier, and was living in intimate familiarity with the emperor, he took a journey to his native village, purchased the cottage in which his father had lived, and erected on its site at his own expense a commodious dwelling-house for the parish schoolmaster. He always kept up a correspondence, too, with the good hermits at Luneville; and, in particular, on paying a visit to Brother Marin, who had taught him writing, and not finding his hut so comfortable as he could have wished, left with him a sum of money to rebuild it.—*Library of Entertaining Knowledge.*

IMPORTANT INVENTION.

The British Traveller gives an interesting account of some recent experiments, at the Royal Institute, in London, by Mr. Watson, on a mode of preventing ships from foundering at sea. The experiments, we are told, were exhibited in the presence of a numerous audience of scientific persons. The Baltimore Gazette gives the following condensed account of the experiments.

'On entering the Theatre, the first thing that met the eye were two large tin reservoirs filled with water, and over one of them was suspended a beautiful model of an eighty gun ship, and other apparatus, intended to demonstrate the practicability of the plan proposed. The lecturer, Mr. Watson, proceeded to state the details of his plan. In one of the reservoirs was placed a tube filled with air. This floated, though an hundred and a half in weight was placed on it. He then proceeded to make experiments on the model of the eighty-gun ship, which was loaded with a weight to be equal to having on board the full compliment of men, provisions, &c. for a four months' voyage. A leak was sprung in the bottom of the vessel, and she gradually sunk. The model was then filled up with the air tubes, and the water was again let in, but the model would not sink. The lecturer turned his model topsy-turvy, but it instantly righted; he afterwards forced it down below the surface of the water, but it instantly sprung up, the decks being quite free of water. He then placed a mast, loaded with one pound of lead at the top, which was equal to fifty tons, as compared with the relative size of the model, and though the mast was brought down to the level of the water, the model instantly righted. Thus it was demonstrated that any vessel having the tubes could not sink. The lecturer then took retrospective and perspective views of the British Navy. Since 1793, 373 vessels of war had been lost, viz: 283 wrecked, 69 foundered, and 13 burnt. Mounting 8000 guns; which, at £1000 a gun, had been a loss to the country of £8,000,000; and 7700 seamen had perished. The Navy now consisted of 800 gun-ships, with 35000 guns;—which were equal to 3 1-2 millions of money. These vessels could be fitted up, so that no impediment should be offered, at the rate of £4000 per vessel; and the tubes being of copper, would yield nearly the whole amount a century hence. The safety-tubes could be fitted in a King's ship at five shillings per cent.; in a West Indiaman at twenty pence per cent.; in an East Indiaman at three shillings per cent.; and in general traders at two shillings per cent. on the value of the ship and cargo.

'The vessel so fitted out would require 250 tons above her register to sink her, affording a perfect life ship to crew and cargo; and if wrecked every part of the vessel would become a life-boat. The Russian, the American, and the French Government, had the plan under consideration, and also the King of the Netherlands. The lecturer expressed his perfect conviction that ships so fitted up would never sink. The lecture was received with marked attention, and elicited great applause.'

STEAM CARRIAGES.

There may be—there must be—much of exaggeration in the accounts which are daily published respecting the increasing superiority of railways to all other roads, and the rapid improvements continually making in locomotive engines. But after all proper allowances for the amplifications and erroneous calculations and anticipations which the enthusiasm that has been excited on the subject of railroads naturally gives rise to, enough will remain to justify wonder and admiration at the new and great developements of ingenuity which are continually taking place. In a Baltimore paper before us are published some extracts and statements from a letter from a highly respectable gentleman in Liverpool, by which it would seem that the construction of the celebrated railway carriage, the Novelty, has been so improved, that the cost of transportation by it from Manchester to Liverpool—a distance of 31 miles, will be less than *three farthings per ton.* The same letter mentions that proposals have been made to the Liverpool and Manchester Railroad Company to furnish them with engines which themselves not exceeding five tons weight, shall be capable of drawing, on a level, 100 tons gross, at the rate of 37 shillings per ton for a distance equal to the circumference of the globe, estimating the price on the average Liverpool price of coke, which is the fuel to be used. The expenditure of fuel, according to the calculations which have been entered into is about equivalent to one third of a pound per ton for a distance of one mile. These results seem scarcely credible; but they are confidently stated to be correct by persons of intelligence who have had full opportunities of accurately examining the subject. *Evening Post.*

ELIXIR PECTORALE! *For the cure of Coughs, Colds, Asthmas, Catarrh, and all Affections of the Lungs.*

THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. WATTS,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude, EZEKIEL L. BASCOM.

Ashby, Mass. Oct. 20, 1828. N2eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

R. Sanderson, Wrentham, Mass.
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N2ep6m.

COMMUNION WARE. THOMAS W. DAVIS, No. 1, Washington Street, has constantly for sale an extensive assortment of Plated and Brittannia Communion Ware, at the lowest prices.

☞ Silver Communion Ware made to order at short notice. 6t. April 24.

TWO DISCOURSES ON THE LORD'S SUPPER, Preached in Westminster Church, Providence, R. I. Sunday, February 28, 1830. By FREDERICK A. FARLEY. Just recieved and for sale by GRAY & BOWEN. April 17.

LIBRARIES FOR YOUTH, *uniformly bound.*—With upwards of 900 engravings.

MUNROE & FRANCIS having been long engaged in the publication of books for children, of a highly moral and entertaining character, and believing that a more extensive circulation of them would be advantageous to the rising generation, they have projected the plan of having a select number uniformly bound into one series, comprising eighty-seven volumes, excluding every thing sectarian or frivolous, and offering them as the best and cheapest foundation which can be laid for a youth's library in all the school districts of New-England.

Every one knows how important it is that the minds of children should be well occupied, in order to prevent vicious imaginations, and firmly to impress good principles; and what can subserve this great end more effectually than the establishment of appropriate libraries, which shall possess powerful attractions, and by the aid of pictures and entertaining narrative, keep up enlivened attention?

Besides, children ardently wish, and they ought not to be denied the privilege, to read other books while they are pursuing the daily routine of school exercises: such reading will always aid the preceptor as well as improve the pupil, by developing early those faculties to whose expansion and cultivation all instruction is directed.

When it is considered too how much precious time is wasted in long winter evenings, in idleness, or sleep, or something worse, for the want of interesting books to improve the understanding and the heart, it ought to be a prime object of every gentleman of influence in community to aid in the establishment of juvenile libraries. Let such a project be once attempted, and the increase of books and of information will be as sure as that light follows the rising of the sun.

The books now selected can be read with as much pleasure by the adult as by the child, and most of them will be found to contain the elements of all that instruction which is now given to the public in lectures and publications of 'useful and entertaining knowledge.' They need only allude to the writings of such a constellation of female worthies as Edgeworth, Trimmer, Hamilton, Hofland, Mant, Helme, Hughs, and others, to confirm this assertion. A few in the series will be found suited to very young minds. 'Begin with the infant in the cradle,' and let the little children have their books as well as those of larger growth. But there will be so great a variety, that no age need be excluded the use of the Juvenile Classics.

Annexed, is a catalogue of the works now prepared, and it will be perceived by those acquainted with the books, that they have divided many of the larger kinds into two volumes, for the purpose of having the whole set better adapted for extensive distribution. This Catalogue is also inserted in each volume, and will serve as an index to the series. Care has been taken to have the books firmly and neatly bound, without too much regard to exterior beauty.

In many towns Juvenile Libraries have already been established; and clergymen keep this class of books for week-day circulation among their little parishioners. Under the persevering efforts of Mr. JOSIAH HOLBROOK, lyceums are forming, and infant schools rising, in every place where a knowledge of their advantages is understood. It was from the suggestion of this gentleman that the present plan arose, and they hope to make it an object, both as regards price and intrinsic value, for all school districts to second their wishes.

The price of the set, 87 volumes, is only 23 dollars, which is considerably less than half the retail price of the same books sold separately; and when the great number of engravings and the great diversity of matter, all combined in one uniform plan, are taken into view, it must be considered very low.

The books may be seen at 128 Washington Street, Boston.

CATALOGUE of the Juvenile Classics already published, and uniformly bound into 87 volumes.

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☞ Gentlemen wishing these books for particular libraries, can have them ornamented in any style they wish. 4sw. eo w6m. Feb. 27.

NOTICE. The General Agents of the American Unitarian Association, would respectfully give notice, that they have appointed Mr. JAMES A. FRAZER, as agent for the sale and distribution of Tracts in *Louisville*, Kentucky.

They would also give notice, that they have appointed Messrs. B. C. & I. KEIZER, as agents in *Lexington* Ken. April 17.

JUST RECEIVED and for sale by R. P. & C. WILLIAMS, 79 Washington-street, Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church and other subjects, by G. F. Chapman, D. D., Rector of Christ Church, Lexington, Ky. 1 Vol. 8vo.

Right Rev. A. V. Griswold's Sermons. 1 Vol. 8vo.

Sermons by the late Rev. Cornelius R. Duffie, A. M. Rector of St. Thomas Church, New-York, with the Life of the Author. 2 Vols. 8vo.

Also.—Just received a fresh supply of Cooke on Ordination. 1 Vol. 8vo. tf April 3.

CHRISTIAN REGISTER.—The Christian Register is published every Saturday morning, at the corner of Washington and School Streets—entrance from School Street.

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To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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